

THE  
HOLINESSE OF  
CHRISTIAN CHVRCHES,

OR

A Sermon preached at the  
consecration of the Chappell of  
St. Iohn Baker, of Suffing-Herst  
in Cranbrooke in Kent, Baronet:  
upon 1 Cor. 11. 22.

By ROBERT ABBOT, vicar  
of the same Parish.

*Ecclesia homines sunt, de quibus di-  
citur; ut exhiberet sibi gloriosam ec-  
clesiam. Hanc tamen vocat ipsam Do-  
mum Oraionum, Idem Apostolus te-  
stis est, ubi ait; Nunquid domos non  
habetis ad manducandum & bibendū?  
An Ecclesiam Dei contemnitis: Au-  
gustinus. Quæst. sup. Levit.*

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Perlegi hanc Concionem, dignámque judico quæ typis mandetur.

*Octob. 5. 1638.*

*Tho: Wykes R. P.  
Episc. Lond. Sacell.  
domest.*

---



TO HIS HONORABLE FRIEND, THE  
RIGHT WORSHIPFULL  
SIR JOHN BAKER Baronet, Grace, Mercy,  
and Peace.



*Ir, this Sermon is yours by occasion, and request: and though, in respect of it selfe, it deserves not to appeare in publick; yet for your sake, whose name it must beare, I desire it might continue to posteritie.*

*Too few yong and noble*

## THE EPISTLE

gentlemen, shew a pious care,  
and conscience to religion.  
The lusts of the eyes, the  
lusts of the flesh, and the  
pride of life, consume their  
dayes with vanity and wick-  
ednesse. But God of his mer-  
cy, hath seasoned you with a  
better spirit, and so stated  
you in good, that I am confi-  
dent, neither I, nor others  
shall ever see you altered. I  
rejoyce, and it is my crowne,  
to see some deepe stamped Cha-  
racters in you. I have known  
you from your infancy, and  
(from your constant love)  
have beene no stranger from  
your house: yet did I never  
heare you (blessed be God)  
either in passion, or out, to  
swear the least oath, no nor  
so much as once to use the  
strong



## DEDICATORIE.

*strong and too much tossed  
Asseverations of Faith, and  
Troth; you are constant, day  
by day, at your private devo-  
tions, to blesse all your occa-  
sions, to prepare you for  
God whensoever hee shall  
call, and in the meane time  
to keepe your swete acquain-  
tance with heaven. You are  
so resolved an observer of  
Gods solemne worship on  
the Lords day, in coming  
with the first (as you can)  
and going with the last (like  
a doore keeper in the house  
of your God,) that, by your  
good will, you would not,  
on any season, loose any part  
of publike prayer, preaching,  
catechizing, or Sacraments,  
so oft as they are tendred, e-  
ven to the last blessing. And*

## THE EPISTLE

now, Sir, because of the distance betwixt your house and your Church, and because you would avoid not onely the guilt, but the suspicion of C'andestine and unwarrantable courses, you have obtained by Royall and Ecclesiasticall order a consecrated Chappell in your owne house; In which you have, not onely daily prayers according to the lawes of our blessed Church; but also you doe supply the defects of publike worship, which long waies, and foule weather doe bring upon you, and your blessed family in you.

How happy is it, Sir, for you, and yours, that you had such Religious Parents to learne you to beare the sweete  
voake

## DEDICATORIE.

yoake of Christ from your youth! How happiethat God hath graciously sanctified their care, and your submission and observance so, as that you goe on to sow your good seede in this your morning, and doe not yet let your hand rest, when your yeares speake a full, and ripe young man! Lastly, how happy that God hath given you a religious Lady, whom you dearly love, and who closeth with you in Love, Mercy, and the devout acts of worship both in publick and private! Long may you live together in conjugal love, and pious affections, to God, goodness, and good people! And as you have begunne, and hitherto continued, to be good exam-

## DEDICATORIE.

ples to all my flocke in good  
workes, and frequenting the  
house of your God: so that  
you may still live, and die in  
such indeavours, resolutions,  
and practises, shall be the ear-  
nest prayers of

Your Worships in all

Christian observance

ROBERT ABBOT.

THE





THE  
HOLINESSE OF  
CHRISTIAN CHVRCHES,

OR  
A Sermon preached upon  
1 Cor. 11. 22.

*Despise ye the Church of  
God?*

**F** divers questions asked in the Scripture, this is a convincing, & denying question: smiting their hearts for *despising the Church*, and denying that it ought to bee so. It lookes fully upon the businesse in hand; and that

F 5 upon

upon this text. For heere is a *Church* certainly, the *Church of God*, & the *Church* that must *not be despised*. Thus farre I am in a right way to speake something to you to the purpose: our good God grant both a beginning, and a good issue!

*Sacrum,  
Sacellum.*

Rom. 16.  
5.

What  
meant by  
the church  
of God,

*Vide Ful-  
leri Mi-  
scellanea.  
Ios. Mede,  
of Chur-  
ches.*

It is true, the present act is about a Chappell, not a Church: but that is but a diminutive of this, a daughter of the mother, for *the Church that is in thine house*.

All the question will bee double: *what is meant by the Church of God?* and *what is meant by the despising of them?* Though this word *Church* be diversly taken, (which hath occasioned a various interpretation) yet certainly heere, God would have us understand *the place where Gods people meete for his publick worship.*

If

Object.

Sol.

If yee say, that in the Apostles daies there were no such churches as wee have. I answer, that if by churches you understand large and stately buildings, such as heathens had then, and Christians have now; I yeeld there were not. They were in ambulatory troubles, and had not wealth so flowing for the body, that they could spare so much for the soule. But if you understand *a comodious & fit place, separate from common to holy use*, then surely they had them, such there were. For otherwise they had wilfully neglected that golden rule, *that all things bee done decently and in order*, for the avoiding of the snares of Heretickes and Schismatickes in private conventicles.

And that this mentioned heere, was such, doth appeare  
in

1 Cor. 14.  
40.



1 Cor. 11.  
ver. 18.

They  
were a  
Church.  
1 Cor. 1.  
before  
they came  
together  
now.  
ver. 20.

ver. 22.

What  
meant by  
despising  
them.

in the text at three turnes. *First*, Paul saith, *when yee come together in the Church*. Here are three considerables, the people(yee): their act(*coming together*): and the place where (*the Church*). *Secondly*, what he called a church, hee calls a place; *when yee come together into one place*; not as one people. *Thirdly*, that which hee called a church, and a place, hee doth oppose to their own houses. *have yee not houses to eat in at home? despise yee the church of God?* where hee taxeth a double fault. *First*, that in eating and drinking they kept not to the use of their owne houses: and *secondly*, that they basely abused the church of God after their owne lusts, and how was that?

Consider next, what is meant by despising them: They used



used them *like common houses* for works of nature and complement: *like profane houses* for sinne, and Epicurisme: and they used them not *reverently*, according to the uses whereto they were designed: So they despised them.

You see now, that wee have here, *A place*, the church of God; and *an use*, not to despise, but to honour it. And thus it comes fully to the worke in hand, setting this holy truth upon our consciences, that *when places are consecrated, and set a part to Gods services, they must not bee despised by ordinary and sinfull uses, but honoured as churches of God.*

Shall I speake what reverence God required to the *Tabernacle*? The *Levites* pitch their tents neere it, but the people were not to approach  
but.

1.  
The division of the text.

2  
The main bent of the text.

Num. 1. 51

Num. 16.  
Levit. 10.

2

but for sacrifice, and other service. The *stranger* might not come neere when it was set up by the Levites upon paine of death. The *Priests* were not to meddle with the *high-priests* office: and if they erred, *they were judged*. The *high-priest* was not alwaies to enter into the holy of holies: that must be but once a yeare, or he must dye.

*All priests* must bee sure not to enter with unwashen hands, and feet, or they must die. Thus God nourished their reverence to the place of his publicke worship: yet theirs was but a shadow of Christ, wee in our assemblies have a promise of *Christ himselfe* (as in a place of presence) made good in the midst of the *seven golden candlestickes*.

Math. 18.  
Vt in loco  
presen-  
tie.

Apoc. 1.

2

Shall I speake what reverence the *Jewes* had to their  
*sanctuary*?

*sanctuary*? They would not enter with *staffe*, or *shoes*, nor *spit* but in an handkerchiefe. They made not a *thorough-fare* of it, to shorten their way, but went about. They turned not *their backs* upon it, but went side-long to keepe themselves from suspicion of idolatrie. They went *not the same way* they came in: none of them *sate* in the outer court, save the *Kings-house*. They made not houses like that, and all to nourish reverence to the house of God.

Shall I say how the very *Turkes* doe reverence their meeting places? They punish with present death any man that *voides excrements* against them. They go not towards them to worship, but on hands and feete following their priest, neither doe they enter them, but with their shoes

*Wicmfe in legem cer.*

Ezek. 8. 16

Ezek. 46.

9

2 Sam 7. 18.

3

shooes off. They cover the floores of them with tapestry or arras, whereupon they tread, and all to make shew of reverence to the house of their God.

4

Shall I speake how the church of *Rome* doth reverence her churches? They do enough past question. They speake loftily among them, who ascribe *some divine vertue to the stones and walls of them.*

*Aliquam  
virtutem  
divinam  
saxis &  
parietibus.  
Vt sint A-  
fili loco.*

Ex 21.14  
2 Chro.  
23.14.  
1 King 2.  
29.30.

They also yeeld priviledges unto them; as places of refuge and sanctuary for capitall offences. But as this was not of the rigour of the law (for *then shalt take the murtherer from mine altar, that he may dye*), so it makes them dens of theevs, yet this must be granted, that this they doe, to nourish reverence to Christian Churches.

Shall



Shall I now say, what reverence wee (if wee would be good Christians) must have to churches? *wee must not despise them.* The nicest Casuist, that I have seene, saith two things to our purpose. First, *in sacred and holy use, instruments set a part to Gods worship must be used with singular reverence: because of the neerer relation betwixt the act of worship, and the instrument of it.* Secondly, *out of sacred and holy use, that, though no positive honour (by Gods appointment) bee due to such instruments, as was to the Temple and Arke: yet there is a privative honour due, whereby we must be carefull so to demean our selves that wee diminish not that honour which is due in holy use: that so our proper worship by this outward reverence may bee advanced.*

But

Ames.  
Cas. consc.  
40 pag.  
182.  
1 In usu  
sacro.

2 Extra-  
sum sa-  
crum.

Ex insti-  
tuto

But that I may be more distinct, I shall propound three particulars.

- 1 { Whether holinesse bee to be attributed to churches?
- 2 { How Reverence is to bee shewed to them?
- 3 { The grounds of this Reverence.

Whether  
holinesse  
bee to bee  
attributed  
to churches.

Luk. 1. 35.  
Act. 4. 30.

Luk. 1. 70.  
1 Cor. 3.  
17.

If you aske, whether Holinesse be to bee given to churches? I answer, there are two kindes of holinesse, an *inherent* and *actuell* holinesse, and an *appendent* and *Relative* holinesse. *Inherent* holinesse is double. The first is *fundamentall* in Christ, who is an *holy thing*, Gods *holy one Iesus*, out of whom is derived all our *annointing* and saving holinesse. The second is *derivative*, which springs from Christ to his members, *the holy prophets, men of God, and saints*. The *Temple of God is holy* which

which yee are. *Appendent* and *relative holinesse* may bee in things not capable of reason, three waies. *First*, from institution, appointment, and from example. So the *Sanctuary* and *Temple* of old, whether God sent his people to seeke him, and to which God tyed his visible presence: and where the *Prophets*, *priests*, *Levites*, *Saints*, *Christ* and his *Apostles* worshipped in their courie. *Secondly*, from example, but not from divine institution, and appointment. So the *Synagogues* of the *Iewes* were holy, which were appointed by men to advance holy worship. For though they are called the *Synagogues of God*, yet it is because God approved them, though hee commanded them not. *Thirdly*, from proportion, to the former and voluntary consecration,

*Ex instituto et exemplo.*

*Deut. 12.5*

2.

*Ex exemplo, sed non ex instituto.*

*Psal. 74.8. Deo approbante, non precipiente.*

3.

*Analogicè per voluntariam consecrationem.*



Pro. 20. 25

2  
How reverence is to be shewed to churches.

Mar. 14.  
15.

Psal. 84. 10.

cration, whereby the thing it-  
selfe is not made more holy  
materially, and formally, but  
finally, and *reductively* for use,  
as when they are set apart  
and applyed to holy uses.  
Thus Churches and Chappels  
with their accessaries are  
rightly said to be holy; and *it*  
*is a snare to the man who devon-*  
*reth that which is (thus)*  
*holy.*

If you next aske, how reve-  
rence is to bee shewed unto  
them? I answer, two wayes.  
First, in respect of the bulke  
and body of them, wee are to  
make them some way fit for  
the worship of such a God as  
is to bee worshipped there.  
*Christ* made choise of an up-  
per chamber which was large  
and *trimmed* to eate the passe-  
over in, and they are called  
*blasphemers*, who burnt up the  
*Synagogues.*

Secondly,



Secondly, reverence is their due, in respect of the use of them, *wee must come with feare unto them, where laughing is in the Church, there is the Devils worke*, saith Saint Gregory: and B. Chrysostom thus expostulates with his auditors, *when the Priest offereth up thy prayers to God, dost thou laugh? dost thou not feare? doest thou not tremble? The church is no market-stall or standing, but the place of Angels, the pallace of the great God. Therefore as Iacob was afraid in Bethel; and David came in feare to worship: so reverently must we carry our selves: for holinesse becomes thy house for ever*, saith every devout soule.

As wee must come with feare, so also must wee reverently performe the whole worship of God there. God hath made a promise to his people

Psal. 5.  
*Vbrius*  
*in ecclesia*  
*ibi Diabo-*  
*li opus est.*  
Greg.

*Sacerdos*  
*orationem*  
*offerens,*  
*tu rides?*  
*Nihil ti-*  
*mes,* &c.  
Chrysost.

Gen. 28.  
Psal. 5. 8.

Psal. 95. 5.

*Pulverizato in pulvere  
sacuarij.*

*Opus vel  
ipsis angelis  
formidandum.  
Hier.*

people there; and therefore choose to bee an abject in the house of God when thou prayest: bee as low as thou canst; *dust thy selfe in the dust of the sanctuary*, said the *lew* of old. When thou hearest, give attention with reverence: damnation came in by the eare, and salvation must come that way too. When thou comest to the table of the Lord, receive the seales of the covenant with reverence also; to have God binde himselfe to thee, and to have thy selfe, binde thy selfe to God, is *a worke to be trembled at even by the Angels themselves.*

Againe, wee must not apply churches or chappels, to any private use. Saint Paul blames the *Corinthians* heere for their feasts of love: and Saint *Augustine* saith of those  
kinde

kinde of Church-ales, which by abuse crept into them in his time, *that if they came thither Christians, they went home Pagans.* And this wee know, that many decrees have beene made against buying, selling, dancing and playing in them. Yea, and when *Euichus* did but sleep while *Paul* preached, he *fell down*, and it had almost cost his life, though he might have had his excuse, that *Paul* preached too long.

August.  
Epist.

Act. 20. 9.

Lastly, wee must not apply Churches or Chappels to any sinnefull use. Heathen priests would perswade young virgines, whom they purposed to defloure, that *their Gods desired their company*: and yee know what the sonnes of *Ely* did. Such are they that make the church a place of gazing, pride, contention, lustfull thoughts, or the like. But  
as

1 Sam. 2. 22



Hest. 7. 1. 7]

as *Ahasuerus* dealt with *Haman*, will he force the queene before me in the house? cover his face, away with him, hang him up: so, and worse, will God deal with them, that dare sinne before him in his house. This reverence yee owe to Churches in their bulke, and use,

3  
The  
grounds of  
reverence  
to Churches.  
1 Dedication,

What dedication  
is?

Ioh. 2. 14.  
Mar. 11. 16

And that yee may be convinced, consider thirdly, the grounds of this reverence, which are two. First, our churches and chappels are *dedicated* to God, for his holy uses and services: and what is this? when is it done?

*It is their setting apart to holy uses for ever.* The Jewes did it by *holy oyle* appointed by God, as a type of *Christs* graces: and then no ordinary businesses, though the end was sacrificing, was to be done in them; nor so much  
as



as a *burthen* to be carried thorough them. The church of *Rome* doth it by over-loading ceremonies, as *oyle, salt, ashes*, on which they write the *Alphabet* in *Greeke*, and *Latine*. They set up *twelve crosses*, and *twelve lampes*, burning, to signify the twelve *Apostles* preaching the *croffe*. They are given to it; *let them alone*, they will not doe otherwise. But wee doe it with *the word of God*, & *prayers*, decent ceremonies, to hold them for Gods uses for ever. Thus *Constantine* having finished a goodly church, dedicated it with orations, sermons, prayers, praises, saith *Eusebins*.

And thus doe wee, that they may bee made publicke to prevent conventicles: and that they may bee thus yeelded up to Gods worship, to  
G                      keepe

*Bellarmin.*

Hos. 4. 17.  
1 Tim. 4.  
5.

2  
Why dedicated. see  
*Hook. eccles. pol.*

Ex. 40. 34

1 King 8. 11

1 Cor. 14.  
26. 40.

keep off prophane bodies and  
soules, And though God doe  
not give such a sign of posses-  
sion now as in the time of the  
law, (*when a cloud covered the  
tent of the congregation, and the  
glory of the Lord filled the Ta-  
bernacle; and the priests could  
not stand to minister because of  
the cloud: for the glory of the  
Lord had filled the house of the  
Lord.* And therefore, when  
*Pompey* saw a cloud in the ho-  
ly of holies, it grew to a per-  
verse judgment that the Jews  
were *Nubicola*, worshippers  
of a cloud) : though God (I  
say) do not thus take posses-  
sion of our churches, yet cer-  
tainely hee accepts of the ad-  
vancement of his worship by  
his owne rules of *edifying, de-  
cency, and order.* Thus chur-  
ches and chappells are conse-  
crated, and dedicated; there-  
fore despise them not.

Secondly,

Secondly, our churches and chappells are the *houses of prayer*, Though the sacraments and preaching of the word be there too; yet is it prayer that fits them, sanctifieth and seasoneth them unto us, without prayer, the word ordinarily is not the word of life, nor the sacraments the scales of life, yee must knocke, if yee would have it opened, *ye must aske, if yee would have*. Shall I say more? when Gods people are in them for worship, *they are places of the best presence*. The Father, Sonne, and Holy Ghost are there by way of love, grace, communion for our blessed assistance. For though he *dwell not in temples made with hands*, by way of confinement, yet doth hee by way of *speciall favour* amongst two or three that are gathered in his name: and there-

2 Houses of prayer, and so of glorious presence,

Math. 7 7.

Act 7. 48

Mat. 18. 20



Psal. 43, 3.

1 Cor. 11.  
10.Applicati-  
on,I  
To them  
that care  
not for  
comlineſſe  
of chur-  
ches.Ier. 2. 14  
15.

fore the publicke worship is called *the face of God*, yea, the angels are there at hand too, by way of service, for *the woman must have power on her head because of the Angels*. They are therefore houses of prayer, and of glorious presence, *despise them not*.

Are all christians thinke you, now without blame? Are they not covered with *Corinthian* guilt? Some care not for the reverent comelines of churches and chappels. *The profane* man esteemes the church a prison, the ministry a bil of inditement, penitent prayers but a devout tragedy, and graves and tombes the shadow of death: therefore hee cares not for them. *The Politicians* build for themselves in state, *closing themselves in cedar*, cutting themselves windowes, and painting them  
with



*with vermillion ; yea houses of Ivory, with beds of Ivory: but a lighter cloake will serve Impi-  
ter, a worse church will serve an assembly of saints by calling. The covetous worldling eates thistles with the asse, and will serve God enough; if he may do it cheap enough, hee will bee thrifty even to God himselfe. But if hee heare of selling all, and giving to the poore, hee goes away sorrowing, yea, if hee heare of parting with some, to build a church, his devotion is at an hard lift, hee mootes Judas his case, to what end is this waste? The contemner of devotion careth not what place God hath among men, so hee have any. As Licinius in the dayes of Constantine (pretending a more wholesome aire) drew the people out of the city into the fields to serve God there, so plotting the ruine of churches,*  
G 3                      faith

Am. 3. 15.  
Am. 6. 4.

Mar. 10. 21

Math. 26. 8

*Cogitans  
eversionē  
ecclesia-  
rum.  
Euseb.*

*Object.*

*Sol.*

faith the historian: so hee (provided hee may have liberty enough, and not bee troubled with that which men call devotion) cares not if oates were sowed where churches stand, why comber they the ground? The *scrupulous christian* (fearing the superstition of churches) cares not how low the streame runnes that way. *Pater noster* built churches, but his *our father* shall pull them down, or let them fall. O faith hee, they have beene abused to superstition and idolatry! therefore let not a stone lie upon a stone unpulled downe, or let them fall.

But put the case it be so, will nothing expiate their guilt but atheisme in their ruine? Originally, they were built to the honour of God, and now by good lawes they are returned to their proper use, and sanctified

sanctified unto us , by the word of God and prayer. Were the *Spartan* lawes good , for the rooting out of all vines , because men made themselves drunke with the fruite of them ? Saint *Augustine* tells such, that the scriptures have beene abused to make spells and amulets , and yet are they blessed to them that use them well : and Christ imployed the water-pots of Jewish superstition in the worke of his first miracle. When Saint *Paul* was to doe the worke of God , hee conversed in *Athens* , dedicated to heathenish *Minerva*, and sayled in the shippe whose badge was *Castor* and *Pollux*.

So may wee doe Gods businesse in those churches which have beene worse u-

G 4 fed.

*August.  
Epist.*

*Iohn 2.*

*Act. 17. 16*

*Act. 28. 11*

Object.

Iohn 4.21

1 Tim. 2.8

Sol.

Rom. 14. 5

sed. Yea, but (saith he) the time is come that wee must not worship God in *Samaria*, nor *Ierusalem*, but pray with holy hands and hearts *every where*, therefore what should wee doe with churches? It is true, wee have more freedome since the partition wall betwixt Jew and Gentile was pulled downe: but though *all dayes are alike in themselves*, yet, I hope, hee will have one day holier then another in use: so though all places are a like in themselves, yet one place may bee holier then another in application, and use, for holy services. If this serve not the turne for the despisers of churches, let us forget that there are any such among **CHRISTIANS**, till wee see them judged, and



and passe further.

Others come not to churches and chappells with feare, and so despise them. They doe not thinke of their dedication, nor of the fearefull presence of God and Angels, nor of the reverent *Acts* of worship: and therefore *take not heede to their scete when they goe into the house of God.* They forget Gods command to *Moyſes*, when hee was to talke with GOD, *put off thy shoes from thy feet.* They forget GODS command by *Moyſes*, *make a laver*, to wash the priestes when they enter my house. They forget *Dauids* exhortation, *O come let us worship and bow downe, let us kneele before the Lord our maker: yea, and CHRISTs* zeale too, who, whatsoever hee endured would not suffer

G S

the

2  
To them  
that come  
to churches  
without  
feare.

Eccles. 5. 1

Ex. 3. 5.

Ex 30.

Psal 95. 6.

Iohn 2.

*the house of prayer* to bee dishonoured. Hence is it that they come into churches and chappells, as into a play-house to see and to bee seene, to heare one act his part for two houres, and away, yea worse, as into an ale-house, to laugh, fleere, and talke.

3.  
To them  
that put  
them to  
common  
and sinfull  
uses.

Others againe, care not to despise them by any common or sinnciull use. As in our summer fields, the *bee* gathers hony, the *sheep* grasse, the *hunter* his game, but the *storke* peckes up some toade, or snake, to feede upon them. So they come not to picke up the foode of ANGELS, the heavenly *Mannah*, but some baser for some wicked lust of sinne to sleepe upon, from the word and prayer abused. *Will yee steale, murder, and commit*

*commit adultery, and swear falsely, and come and stand before mee in this house which is called by my name? So will yee have gadding eyes, wandring thoughts, high lookes? and worse, will yee abuse the meanes of salvation to flatter your selves in sinne, and come into the church of God? will yee thus despise them?*

Though *Israel* play the harlot, yet let not *Iudah* sinne. Let others come and goe without the communion of saints, yet let Saint *Pauls* wordes sinke into your soules, despise yee not the church of God. First, despise them not by base uncomelinesse; yee will build houses for the living, and surely if they bee not founded in confidence to perpetuate your names; nor in injustice as *Abab*, to nigh *Naboths*.

Ier. 7. 9, 10.

How churches ought not to bee despised.

Hag. i:

*Naboths* vineyard for his good; nor in *oppression*, when the stone cries out of the wal, and the beame out of the timber, *bloods, bloods*; nor for *ostentation*, but for use; it is not unlawfull both for necessity, pleasure, defence, and state: yet *the house of God must not lye waste*. Yee will build sepulchres for the dead: and surely if they bee not in pride and vaine-glorie; but if they bee to testifie our love to the dead, according to what they were alive; and to testifie our faith in the resurrection of the dead: & to profite our selves by monitors of our mortality; It is not unlawfull neither, yet the witnessse of our love to men (*in the grave*) must not be fairer then the witnessse of our love to God (*in the whole Church*). In all ages (when peace and plenty



plenty gave liberty ) Christians have beene flowing in workes of charitie and piety.

Heere might yee have seen work-houses for the sound, there hospitals for the sick : Heere almshouses for the aged, there schools for the children ; Heere colleges for the children of the Prophets, there bride-wells for the idle and incorrigible : Heere churches for parishes, there chapells for houses : and shall not this provoke your willing mindes ? Is nothing left for you ?

Behold, when *Iehu* came to *Iezreel*, and had executed vengeance upon *Iezabel*, hee said *goe now and see this cursed woman, and bury her ; for she is a kings daughter. I have done a work of justice, do ye a work of charity to such a person.* There-

*Wester.  
Jac. Wel.*

2Kin.9.34

*Similitudo non  
currit  
quatuor  
pedibus.*

Gen. 11.  
Ioth. 6.  
1 King. 16  
2 King. 23

There is some little proportion betwixt her and this chappell: for a *similitudo* agrees not in every particular. It hath beene neglected since the first stone was laid: but now behold it is visited: for it was built as a daughter for the honour of the King of heaven.

Goe on (right worthy christians) ; and doe so to your owne churches and chappells too. Some monuments may make you infamous, as the building of *Babel*, the rebuilding of *Iericho*, the setting up of *Calves*, the erecting of the houses of the *Sodomites*, the *herpes* of the sun, the houses of *abomination* to *Baal*, *Astareth*, *Chemosh*, *Milchom*, and the like. But this worke, and such as this is, shall leave a sweet savour behinde you, when you are gone.

gone, as upon the *Centurion*,  
*bee loved our nation*, and hath  
*built us a Synagogue*. Yee  
have done worthily therefore  
in *Ephrata*, and made your  
selves famous in *Bethlehem*,  
that yee have not despised it  
by base uncomlineffe.

Luk 7 5.

Secondly, despise them not  
by irreverent carriage in them,  
who can come neere a church  
or chappell, and not be hum-  
bled to thinke how many  
praiers he hath made in them  
(or such like) which are justly  
turned into sinne? wee have  
sinned, and prayed, and pray-  
ed, and sinned, as if our pray-  
ers had beene a preparation to  
our future sinning. The very  
sight of the place doth, or  
may, justlie humble us for  
this. Who can come neere  
them, and not bee lifted up  
with such devout thoughts as  
this, O Lord heare us, heare  
thy

2

thy people that humbly call upon thy name heere. O meete with us in thine own ordinances, (when we meete heere) that we may be taught of God, and furthered in that way that leades to life. Who can enter into a church or chappell, and not thinke of the beautie of Gods house, and not crave that (as occasion serves) hee, and Gods people, may see Gods face there?

Act. 10. 33

When *Cornelius* was in a roome of his house (it may be set apart, but for a time) hee said, *now we are all heere present before God*: much more may wee in our churches and chappells set a part for ever.

I know but three things which can bee a hinderance and impediment unto us, in so pious a worke, and those are



are, profit, pleasure, honour,  
*the lust of the eies, the lust of  
the flesh, and the pride of life.*  
All these cannot give reasons  
weightie enough to conclude  
the despising of the church of  
God. As for profit, *what will it  
profit us to winne the whole  
world, if wee loose our soules?*  
As for pleasure, *I said to laugh-  
ter it is maddē, and to mirth,  
what doth it?* the sonnes of  
men are deceitfull upon the  
weights: they over-weigh  
the pleasures of sinne, and un-  
der-weigh the paine of mise-  
ry. As for honour, if wee  
seeke *honour one of another, and  
seeke not the honour that com-  
meth of God onely*, God will  
tread downe our life upon the  
earth, and *lay our honour in  
the dust*. But howsoever these  
prevaile with others, I am  
sure, that all these three are  
ingaged, heere not to despise  
this

1 Ioh. 2.

Math. 16.

Eccles. 2, 2

Ioh. 5. 44.

Psal. 7 5.

this church of God.

It is built and furnished with cost: profit therefore is engaged, and hath given way to the devout worship of God heere. It is built by a garden of pleasure, a parlour of plentie: pleasure therefore is engaged to give way to the devout worship of God. *Iosephs tombe* was in a garden, to put thoughts of mortality into his delights, and this chappell is in a garden, to be a monitor (in the midst of refreshments) to the way to immortalitie. It is garnished with the coate of armes below, looking upward: honour offers it selfe to bee serviceable to the devout worship of God. Therefore as I say, in generall, husbands teach your wives, parents teach your children, masters teach your servants, and all Christians provoke one another

another not to despise the churches of God:so in speciall in this place as opportunitie is offered. Oh worship God in the beauty of holinesse! *for holinesse becomes thy house for ever.*

*Pfal 93:5.*

Thus shall you bring honour to your God, ornament to your Gospell , edification to your neighbours, and comfort to your owne soules in the day of the *Lord Iesus*, to whom with the Father , and the Holy Ghost , bee all praise, power , and Glory, now and for ever.

*Amen.*

FINIS.